GUIDE TO THE NR13 NORTHERN PAIUTE FILE

[The NR13 file contains data on the Paviotso or Northern Paiute Indians, including the Eastern Mono (Owens Valley Paiute) and Surprise Valley Paiute of California and numerous bands in Nevada and eastern Oregon. The territory inhabited by the Northern Paiute comprises most of the Great Basin in western Nevada, northeastern California, southwestern Idaho, and central and eastern Oregon. The Northern Paiute refered to themselves as neme, a name which is applied to all people who speak the same language, including similar languages such as those spoken by the Shoshone and Ute. The Northern Paiute spoke the Bannock-Snake language of the Shoshonean branch of the Uto-Aztecan family of the Aztec-Tanoan phylum.

According to 11: Park, aboriginally the total population probably never exceeded 2,000. In the early 1930's there were almost 1,000 Northern Paiutes living on the Pyramid Lake, Walker River, and Fallon reservations and in small scattered communities elsewhere in Nevada. According to d'Azevedo, et al., aboriginal density ranged from a high of 2.1 sq. miles per person to a low of 44 sq. miles per person.

Hunting, fishing, and gathering of seeds provided the food supply. The environment was quite harsh and along with seeds, roots, berries, rodents, snakes, fish, and insects were eaten. Pinenuts were the major subsistence items in winter months. The way of life was semi-nomadic.

According to d'Azevedo, et al., the Northern Paiute have adapted quite well to the reservation situation. A cultural

complex similar to Plains culture developed among the Northern Paiute in the mid-nineteenth century. Intensive warfare against the Whites was conducted. By around 1870 the Northern Paiute were placed on reservations. Several nativistic movements followed. After this, the Northern Paiute settled down and began to farm and raise livestock. d'Azevedo et al. claim that the reservation system gave the Northern Paiute a sense of unity which had been weakly developed aboriginally.

Shamanism was practiced aboriginally for the purposes of curing and weather control. Prophecy was also a component of the shamanic complex. In the late 19th century a Northern Paiute prophet, Wovoka, had a series of visions which culminated in the Ghost Dance, a nativistic movement which spread rapidly among many Native Americans. Peyotism was introduced in 1936.

There are fifteen sources in the NR13 Northern Paiute file. 1: Kelly is a general ethnography on the Surprise Valley Paiutes. 2: Lowie is a comparative study of several bands of Northern Paiutes, Utes, and Wind River Shoshoni. 3: Angulo and Freeland is on California Paiutes. The source consists of a brief cultural summary and some data on phonology, morphology, and syntax. 4: Stewart is a culture element distribution study which compares the presence or absence of 2,700 culture elements among 12 bands of Northern Paiute and the Washo and Achomawi. 5: Park is a study of Northern Paiute shamanism. 6: Wheeler-Voegelin is an investigation of the identity of 2 Northern Paiute bands in central Oregon. 7: Whiting is a study of Northern Paiute sorcery. It includes a cross-cultural study of sorcery and social control. 8: Park and 9: Stewart are brief articles on polandry among the Northern Paiute. 10: Wheat is a description of the making of a tule balsa boat and a cattail house. 11: Park is an exhaustive study of shamanism. 12: Heizer consists of explanatory

texts for photographs, including data on house type, kutsavi gathering and an appendix on chieftainship. 13: Loud consists of brief data on bands, hunting, fishing, and gathering, native uses of plants, basketry, and mythology. 14: Setwart is on the peyote cult, its ideology, its ceremonialism, and its spread. 15: Riddell is an ethnography of the Honey Lake Paiute. In addition to these sources, there is extensive material from 9: d'Azevedo, et al., of the NT20 Washo file. It is an article on comparing the different types of response to White contact among the Northern Paiute and the Washo.

This is quite an extensive file with good data on most aspects of the culture. Most of the sources date from the 1930's. The researcher should note the spatial focus of each source, since the Northern Paiute were quite widespread. The file was processed in 1954, 1961, 1962, 1965-1969, and 1975.]